

EMOTIONAL VERBS IN ANGKOLA-MANDAILING LANGUAGE: A NATURAL SEMANTIC METALANGUAGE APPROACH

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Abstract

This study examines emotional verbs in Angkola-Mandailing language. This study aims to look at the semantic structure of the emotional verbs in Angkola-Mandailing language to obtain an appropriate picture in interpreting the words of angry emotions after being paraphrased and expressed according to the respective theory used. This research uses the theory of natural semantic metalanguage pioneered by Wierzbicka. This research is expected to be a reference for Angkola-Mandailing community to clarify the real meanings behind the verbs of anger by means of descriptive qualitative method. The research results show that there are 15 elements of emotional verb referring to 'anger'. The words are paraphrased and applied to determine the final meanings of the words so that there is no ambiguity in the meaning. The basic emotions of anger in Angkola-Mandailing are limited by 'X doing something bad to Y but Y does not necessarily want to be treated so.'

Keywords: Verb of Emotion, Angkola-Mandailing Language, Natural Semantic Metalanguage

1. Introduction

According to Mulyadi (2000: 2003) by language people get to know the world around them. Language is a means related to other people, a bond in human life. Language is also a reflection of human feelings covering set of mind and ideology. This is applied to all human languages, especially in matters of emotional verbs, verbs usually used when a language user is angry. In Bahasa Indonesia, emotional verbs are of different types, all of which goes to express someone's angry feelings such as *kesal*, *marah*, *jengkel*, and *jijik*. All these words are similar in use, the difference only lies in the social context. The same points are found in Angkola-Mandailing language. The community members also use emotional verbs to express their bad-tempered mood.

The study is conducted by means of semantic structure of emotional verbs focused on Angkola-Mandailing language to get a more accurate pictures of how and in what contexts are the verbs used based on *Natural Semantic Metalanguage (MSA)* theory which has been considered successful in analyzing various meanings of emotional verbs across languages. The *Natural Semantic Metalanguage (NSM)*, was developed by Wierzbicka (1996) and his followers (Goddard, 1996), with a surgical tool of word mapping.

2. Review of Literature

The theory pioneered by Anna Wierzbicka (1991, 1992, 1996a, b, c) is considered capable of expressing a semantic nuance among members of stative emotional verbs. The

implication of its meaning seems to be easily understood by many people, especially the teak speakers of the language in question, because its exploitation is framed in a metalanguage that comes from natural language. According to Goddard, (1994: 3), MSA theory, is very suitable for practical applications, because it has four basic principles to avoid the occurrence of blurring and rotation in the analysis of meaning. First, the definition of a word or an expression is explained in natural language. This characteristic feature is embodied in the Principles of Natural Language which states that the basic meaning of syntax and syntax is a minimum set of natural languages. Second, human concepts are hierarchical. This means that besides complex concepts, there are also concepts that are simple and intuitively easy to understand. The third principle is that the original meaning is used as a universal metalanguage, meaning that these concepts are localized in natural language. The concept of lexicalization in this theory has a broad understanding because primitive concepts are not only encoded in words or morphemes, but also encoded in bound morphemes and phrases. Fourth, the MSA theory advocates the "isomorphic principle" of the original meaning based on the lexicon and syntax. This principle assumes that although there is a 'resonance' difference between two different exponents on the same original meaning of two different languages, the two exponents correspond semantically.

In this theory, the application of meaning is framed in a metalanguage source of natural language which is generally understood by all native speakers (Wierzbicka, 1996: 10 and Mulyadi, 2003: 34). The basic assumption of this theory is related to the semiotic principle which states that the analysis of meaning will be discrete and complete, in the sense that any complex can be explained without having to spin around and without residue in the combination of other discrete meanings (Goddard, 1994: 24; Wierzbicka, 1996: 10; Mulyadi, 2003: 35).

Oatly and Jenkins (1996) see the importance of the dimensions of assessment in arousing individual emotions by adding to the aspects involved, namely the goals to be achieved by individuals. The word emotions can be grouped into two, namely emotions that are related to good (positive emotions) and emotions that are associated with bad. Positive emotions can be grouped into joy, pleasure, and pride. Negative emotions can be grouped into sadness, anger, fear, shame, disappointment.

3. Research Methodology

This research uses several techniques to examine the meanings of angry verbs in Angkola-Mandailing under descriptive qualitative method (Moleong: 2018). The first step is collecting data from several sources, primary and secondary data sources, then followed by observations, questionnaires, interviews, tests, and documentation. While the Data Collection Instrument is a tool used to collect data.

After the data collection procedures are done, the researchers then move to data grouping. The function of data grouping is to make it easier for the researchers to analyze the existing data to be more practical. Then comes the data analysis step. The final step of the research method is to present the results obtained in the discussion.

4. Results and Discussion

In this discussion, the theory used to analyze the emotional verbs in Angkola Language is the NSM pioneered by Wierzbicka.

Table 4.1 Emotional Verbs in Angkola-Mandailing Language

Numb. Data	Emotional Verbs in Angkola-Mandailing Language	Meaning in Indonesian/English
1	<i>Mangamuk</i>	<i>Marah/Angry</i>
2	<i>Gusar</i>	<i>Gusar/Upset</i>
3	<i>Muruk</i>	<i>Murka/Wrath</i>
4	<i>Goyak</i>	<i>Benci/Hate</i>
5	<i>Sundet</i>	<i>Merajuk/Sulking</i>
6	<i>Butcut</i>	<i>Merajuk/Sulking</i>
7	<i>Dongkol/mandemes</i>	<i>Palak/Resentful</i>
8	<i>Gutgut</i>	<i>Iri/Envy</i>
9	<i>Domdom</i>	<i>Dendam/Revenge</i>
10	<i>Genja</i>	<i>Geram/inflamed</i>

In Angkola-Mandailing language there are several emotional verbs referring to 'anger'. The words are found through a number of native speakers of the Angkola-Mandailing language; the researchers in this case are also native speakers, appropriate to support the validity of the data.

Subcategory of Emotional Verbs in Angkola-Mandailing Language

Group A: *Mangamuk*, *Gusar*, *Muruk*, *Goyak* (Subcategory 'something bad has happened')

***Mangamuk* (*Marah/Angry*)**

X does something bad to Y.

Y feels hurt because of X.

Y does not like the treatment of X causing Y to get angry.

Y overflows his emotions to X by saying something to X.

In the analysis above it is seen that the word *mangamuk* is equivalent to being angry in Bahasa Indonesia. From some information that has been interviewed it is stated that the equivalent of the word 'angry' is *Mangamuk*.

Examples of the *Mangamuk* case:

When X does something bad to Y then Y feels *Mangamuk* to X. Then Y feels hurt by X's actions so. These actions cause Y to say something bad to X both verbally and in action.

A brother woke up his younger sister as she was late for school; but according to the younger sister, she was not late and she was angry and said something rude to her brother.

***Gusar* (*Gusar/Upset*)**

X does something bad to Y.

X makes a mistake to Y

X is unable to carry out Y's orders.

Y feels furious at X because of his inability.

So, Y says something bad to X.

X has done a useless thing.

In the analysis above it is seen that the word *Gusar* is due to the action of X who cannot carry out Y's orders. X makes a mistake because the work given to X is not done well. There is an upset feeling between X and Y when viewed from the context. In one condition X does something that is not in accordance with Y's wishes then Y is upset, on the other hand, X acts unfavorably causing Y *Gusar*.

The context of the situation causing *Gusar* is someone wants to do something in the hope of helping someone else, but the work is not done properly so that *Gusar* comes to that person.

A mother told her child to fix the television, but the television got damaged and the mother became upset.

Muruk (Murka/Wrath)

X does something bad to Y.

Y is not happy.

X does something that violates a rule so Y does not like it.

X knows that Y does not like the act.

Y feels that he is a respected person.

Then X cannot do anything carelessly.

In the analysis above it is seen that the word *muruk* is related to the word wrath, but in the context of the formation of the word *muruk* if viewed from the relation of other angry words then this *muruk* is at the highest level. The context occurs when someone commits a fatal violation in one custom, then an elder who does not like the act expresses his emotions verbally or in action. The action taken by X is fatal to Y.

Case examples of *Muruk*:

In a traditional work if a person does not understand his position in customs then the person will not understand what he is supposed to do, then the elders or *harajaan* will be angry with him because he does not understand the customs. Besides that, the procedure for speaking to members of the *Dalian Natolu* must also be understood or the elders or *harajaan* will be angry with that person. Wrath in this context gives a picture of something that is true in a firm and straightforward tone so that someone feels guilty of his actions.

Harajaan was angry with *Anakboru* for not understanding ethnics
So *Harajaan* made a high tone to the daughters

Goyak (Benci/Hate)

X does something bad to Y

Y feels offended by X's actions

X knows that Y does not like the act

Y is hurt by X's actions

Then Y does not like X

Y expresses anger to X

But Y does not express his emotions to X

The analysis above shows that the verb *Shake* originates from an angry relationship. However, its formation when viewed from the context leads to the displeasure of Y with X's treatment, so Y feels hurt by X's actions. As a result of the X's treatment, Y does not like X and

harbors anger at X but the angry outburst is only in the heart, not in action.

Shaky Emotions:

An act that is unpleasant will cause anger, anger in this context is called wobble. In this case the offense between Y and X's actions result in anger or tearing. When X tells negative things about Y, then Y will feel offended and Y will feel hurt by it, so Y will be angry with X.

Group B: *Sundet*, *Butcut*, *mandemes*, *Gutgut* Subcategory 'something bad can/will happen'

***Sundet* (Merajuk/Sulking)**

X does something bad to Y
X does something that Y does not want
Y does not really bother X's actions because it is not a big deal
X has to solve the problem of Y

A mother gives something to her first child, but her second child does not like the treatment of the mother who only gives something to the first child. The second child feel mischievous. However, *sundet* felt by the second child is not too fatal because the problem is only simple.

***Butcut* (Merajuk/Sulking)**

X does something bad to Y
X does something to Y so Y closes himself
X does something to Y both intentionally and unintentionally
So Y closes himself to X

In this analysis the formation of *Butcut* emotion when viewed from an angry relationship is of low type because basically these *Butcut* emotions do not provide any treatment either verbally or in action. *Butcut* is identified in the lower class because there is no response. X treatment causing Y to become *Butcut* only gives a silent effect to Y, so Y closes himself to X.

***Mandemes* (Palak/Resentful)**

X does something to Y
Y forces X's orders
Y does not like X's command
Y carries out X's command even if he does not like it
X takes something belonging to Y
X uses something belonging to Y without permission

In the above analysis, it is seen that X's actions by giving orders to Y is not liked by Y, but X still forces Y to do the order. Then X takes something belonging to Y without Y's approval and X uses the item so Y feels *mandemes* but Y does not prohibit the treatment.

X gives orders to Y to buy rice but Y cannot refuse X's orders, then Y will *Mandemes* though still carrying out X's orders. Then X borrows goods of Y and Y can only *Mandemes* with X's

actions.

Sister *mandames* to mother because she was told to wash clothes because the mother knew that washing clothes was a woman's work.

Gutgut (Iri/Envy)

X does something to Y

X does something because he is not happy with Y

X hates Y

Y does not like X because he has something

In this phase it is seen that X is unhappy with Y and occasionally hates Y because Y has something more than X. *Gutgut's* emotional verb is also included in the lower class because it is associated with a heart that is unhappy with Y. X also hates Y because Y has an advantage over X, therefore X is stuck with Y.

Examples of *Gutgut* emotional verbs:

Gutgut is included in liver disease which causes someone to be jealous of others. For example, if Y has a good item, X will pout Y by making a negative story about Y so Y will feel hurt. Besides that, *Gutgut* can also be used to blame X's inability to get an achievement like Y, therefore X becomes nervous about Y.

Andi has a new car so Ali becomes *Gutgut* to Andi

Andi won 1st place in the Chess match while Ali only got 3rd place then Ali became *Gutgut*.

Group C: *Mangarar, Mangangguk* Subcategory 'something bad is happening' *Domdom (Dendam/Revenge)*

X does something bad to Y

Y is hurt by X's treatment

Y wants to have revenge on X

In the above paragraph X's treatment to Y makes Y hurt so Y wants to revenge X's treatment. However, Y does not necessarily realize his desire to reciprocate X. This is only stored in the heart called *Domdom*.

Genja (Kesal/Growled)

X does something bad to Y

X does wrong to Y

Y is hurt by X's actions

X gives orders to Y that is not appropriate

Y leaves X because he does not like X's orders

In the above paragraph it is seen that X does something bad to Y. Y feels hurt because of the treatment of X, besides that X gives an order to Y but the order is not in line with Y's expectations, as a result Y leaves X.

This incident usually occurs in married couples, if the husband gives orders to the wife but the orders are contrary to the wishes of the wife, the wife will refuse to the final level and the wife will leave the husband. This is called *Genja*. This treatment does not only occur to the wife but also to the husband.

5. Conclusion

In Angkola-Mandailing language there are 15 elements of emotional verb related to 'anger'. The words are paraphrased and applied to determine the final meanings of the words so that there is no ambiguity in the meaning. Ambiguity, if not clarified either verbally or in actions, could also cause problems as most of the problems in human life derive from the wrong uses of words. The basic emotions of anger in Angkola-Mandailing language are focused by 'X doing something bad to Y but Y does not want to be treated so.' The reactions may vary according to the contextual situations, some are silent, and others react harshly.

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